

THE CLASSICAL WEEKLY

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Probably one of the most interesting features of the conflict between the upholders of classical training in our educational system and the advocates of wider instruction in science is the difference of attitude of the two sides. I have yet to meet a scientific man who was willing, in the stress of controversy, to yield a jot of the extravagant claims to consideration put forth by science as a department of learning, but more than once has one of our own number come to the assistance of the scientific hosts in an attack upon the classical position.

In this issue appears an article by Dr. Ball, in which he urges that in the present state of education we should be content to lay all our stress upon the teaching of Latin and give up any attempt to hold Greek in our lower classes. He thinks that while the reasons for the study of Latin are manifold and cogent, those for the study of Greek are not nearly so strong, and that, so far as Greek literature is concerned, it can be studied sufficiently well in translation. This latter part of his argument will be made the basis of an editorial in the next issue by Professor Stuart of Princeton. Meanwhile it is interesting to observe that a similar plea has been advocated recently in England by Dr. Joseph Wood, Headmaster of Harrow. He writes as follows (according to the New York Times):

There is not time for all, and Greek will have to go. Do I regret it? Well, I regard the knowledge—not a smattering—of Greek as a most precious intellectual possession. Nothing can quite replace it as a vehicle for creating accuracy and refinement of thought, for filling the mind with high literary ideals. To be able to read and enjoy the Iliad of Homer and the Dialogues of Plato is to increase enormously the happiness of life. But it is common knowledge that the vast majority of boys who learn Greek at school do not learn enough to enable them to enjoy, or even to read, the great masterpieces of Greek literature. If they did perhaps no sacrifice would be too great to make in order to retain Greek in the ordinary curriculum of public schools. But they do not.

I feel very strongly that it is a criminal waste of valuable time to force a boy to learn just enough Greek to be able to parse a sentence and to read a book of Xenophon (the dullest and most commonplace of authors), when his time might be profitably employed in other things. The universities exact as a compulsory subject for entrance a slight, a very slight, a contemptibly slight, knowledge of Greek. It is of no use to the boys whatever, and takes them from studies which they prefer. Once admitted to the university they throw

their Greek books away and forget them altogether. I speak from forty years' experience as a schoolmaster, and give it as my conviction that the study of Greek, when pursued far enough to appreciate the literature, is the most elevating and stimulating of all studies, but to go just far enough to read Euripides with a crib has no educational value whatever.

It is desirable that we should be prepared to meet all arguments, and we may be sure that the criticisms from our own members are intended to rouse us to the necessity of having our loins always girded. But it seems to me that this attitude, whether adopted by our adversaries or by our own people, neglects a very important matter. The basis for yielding Greek is frankly the desire that the product of education should be a practical man, the desire to fit our youth to enter the ranks of money seekers as early as possible. In its lowest terms, those educators who take exception to classical study desire to turn our schools and colleges into training-schools for business. Now on this ground we classicists have no chance, and it is a ground on which we should never attempt to fight. It seems, to a thinking man, pitiful that the slogan of our time should be business and not happiness, should be the machine and not the spirit. We have heard for ages that man cannot live by bread alone, but the aim of modern education seems more and more to make it impossible to have anything else by which to live. We know that all achievement that is worthy of the name has been the result of following an ideal; we know that commercialism and the ideal are incompatible; we know that as soon as the ideal vanishes from the heart of man he becomes lower than the brute, because he has let drop from him that which raises him above the brute.

Now education is not a training for business. Education, properly considered, is the training of the spirit of man. It is the intent of education to open the doors of the mind and the spirit to that which is ennobling, inspiring and elevating. While we classicists have no complaint to make against science in its place, we do maintain that the ideals of man have been expressed for ages in literature, and that the springs of human existence have been put into Greek literature as in no other. We maintain also that the great reason why the Classics have not had the influence that they should have

had has been the way in which they have been taught, and, if those in charge of our educational administration were broad-minded enough to give as the equipment in men and money which they lavish on the sciences, the reproach against classical teaching would soon be taken away.

Since these things are so, it seems to me that those of us who deplore the present situation would do better to insist upon a proper treatment in our educational system of the things of the spirit as opposed to the so-called practical subjects, and would not admit, by reason of the stress of educational conditions, that which they would not admit if the conditions were ideal. Compromise is frequently necessary for progress, but this compromise should extend to means, not to ends. With regard to ends we at least have no reason to compromise anything.

LATIN VERSUS THE CLASSICS

Criticism of the place of Latin and Greek in modern education has taken many directions; yet still the garrison of the classical stronghold goes on for the most part assuming that it is really one stronghold rather than two. The criticism, of late, has been perhaps less acrimonious than formerly. In America, at least, the opponents of classical study have possibly enjoyed enough in the way of concession to make them magnanimous. Moreover the familiar notion that the Classics are 'unpractical' probably has less weight than it once had. We have come to realize fairly well that, for the untechnical multitude of us, the visibly practical subjects taught in school are not many besides reading and writing, the duties of life being mainly learned in the doing of them. It has been commonly observed that even the natural sciences, interesting as they are for everyone to know about, rarely make one any the more independent of the gas man or the plumber or the cook, and this observation has perhaps been as fruitful for the humanistic side as has denunciation of the Philistines. Nevertheless the classicist has little of his former serene confidence in raising the slogan of 'the humanities', since obviously these elements in educational apparatus have long ceased to coincide simply with what is written in Greek and Latin.

He must give particular reasons, and the ground of the defence of classical study has shifted very much. For many generations the great motive avowed for reading Latin and Greek was the ideal standard of ancient literary art. More recently, in various guises, the philological end of the argument has been popularized. Among the supposable results of studying the classic languages, it is evidently worth while to distinguish between those results which are actually realized and those which more usually are not; and while the arguments for

the study are strong enough to sustain much, it is clear that they will not sustain all that the traditional classicist has tried to hang upon them. We ought to detach, more definitely than we do, the defence of Latin as ordinary educational material from that of 'the Classics' in the aggregate. The study of Latin and Greek meets certain fundamental requirements in education, but perhaps it more than meets them. One language without the other may after all be the proper quantity.

In practice the separation has already been largely accomplished. But occupants of chairs of classical philology are still very wont to deprecate suggestions which involve doubt of the 'true solidarity of classical studies'. The dropping of the Greek requirement in places where that of Latin is still maintained has gone as a concession from the classical side often only less reluctant than elsewhere the surrender of both languages. Yet, if, for the great body of students who are to receive the particular type of education implied by the A. B. diploma, which has always been not only untechnical but largely literary, the plan of requiring Latin and not Greek has right reason behind it, surely it ought not to be accepted as a mere unwelcome compromise by those whose personal interests are in the Classics; their authority ought to be less subject to discount than it often is in the plea for 'at least Latin' among the studies required for the Bachelor of Arts degree.

The Latin language, to the modern student, has two chief aspects of interest, one related to its place in history, the other to its scientific value in purely linguistic study.

We will not claim too much for the historic worth of Latin literature in comparison with others, though certainly the Latin writers said some things so finally well that they have made, as the enthusiast can maintain, 'plagiarists of all succeeding races'. The Latin language, however, brings us into contact with the whole range of relations between our modern life and the world-empire which was the climax of antiquity. Though the subject has evoked many a platitude, it is perennially fit to arouse enthusiasm. Out of that empire have come the greatest nations and civilizations that we know, and of our vast and complicated inheritance from it there is many a wide domain that is ill-comprehended without reference to its source. Roman civilization summed up the ancient world. In numberless ways it is more closely connected with the world of our day than is the Greek, and that is why, though Greek literature is an even better theme for admiration, the preponderance of historical reasons in a choice between them is all with the Latin. But why not take both Greek and Latin literatures, so far as we want them, in translation?

Certainly most of the things which are worth the

ordinary student's while are accessible in translations, some of these so good as to be themselves classics of their kind; and as to the loss of the 'aroma' of the original, there is forever a lurking doubt how much of this special thing is really perceived at all by students who do not understand the sense of a passage until they have turned it into a vernacular rendering of their own. Probably even they get a little of it. But there is not much novelty in the opinion that many persons who have never learned the Greek alphabet know from translations more of the masterpieces of Greek literature than does the average classical sophomore who has struggled through a small quantity of them in the original texts. And such an admission would evidently be compromising for the Latin also, if we studied Latin chiefly to get a knowledge of Latin literature.

But we do not. Often as the distinction is overlooked, we study Greek substantially for its literature, Latin for the language; and upon the difference hinges nearly the whole question of the business of the Classics in modern education. Naturally in the one case as in the other the language is learned in reading what is written in it. But in final motive, in what makes the labor of learning worth while, the distinction is so completely true that, when we consider how far the Greek ideals have passed the limits of the speech in which they were originally expressed, and how many other things there are to know, the claims of the Greek language to a share of the ordinary student's time seem indeed factitious.

There will always be students of Greek, and the Greek language will always have its place among the opportunities of a university curriculum, but the habit of so many classicists, of linking together Latin and Greek as if in classical philology they were an inseparable union, has probably done very much to prejudice in less devoted minds the whole claim of the essential classical element in general education. To be sure, the ancients did not always distinguish sharply between Greek and Roman literary history. Roman critics, in fact, with characteristic appropriateness, seem to have tried to merge them. But that a Roman gentleman got much of his culture in Greek and even imagined himself half native to it, by way of difference from the barbarians, is evidently no more a reason why young Americans or Englishmen should do the same than is the indebtedness of English literature to French literature a reason why an educated Hindoo should not learn English without studying French as a necessary concomitant.

There is of course often a certain snobbery concerned in the matter, though by no means chiefly to be found among those who know the Classics

best. We remember Herbert Spencer's elaborate assertion in his inquiry *What Knowledge is of Most Worth*, that the prevailing motive for giving boys a classical education is "conformity to public opinion"; we can easily retort from his *Autobiography* that Spencer himself did not happen to like the Classics, and also that conformity to public opinion would probably for most people determine the choice of an established system of education even if it had chanced to meet his philosophic approval. Moreover the bond which is sometimes called the freemasonry of classical letters, however tenuous it may be, is often a thing very real and very fine; and perhaps to some people the classical grapes are merely sour. But classical education is indeed a fetic, quite simply, in sequestered corners of many hearts, and this in its way tends to keep up the demand for popular consumption of the time-honored classical curriculum entire.

The philological utility of having Greek for linguistic comparison with Latin is very evident, but for the student who is not a philological specialist it is a matter of slight concern. Yet even the most elementary study of Latin is a philological affair. The gain which the pupil makes in comprehension of the significance of words in his native English is too familiar to need mention. Jules Lemaitre once suggestively said of his Latin education that it enabled him not only to keep for the words their true sense, but even sometimes to "invigorate (*fortifier*) them by recalling them to relation with their etymological significance". This is hardly less true for English than for a Romance language like the French. In one respect it is even more so, since it is so largely our vocabulary of abstract and general terms that is derived from the Latin, with no cognate simple words in English to interpret them. The keenness of our understanding of the phraseology of thought and reflection depends often upon our appreciation of the Latin metaphors which underlie our words. "Hence", says Dr. W. T. Harris, who has specially insisted upon the point, "even a little study of Latin makes a great difference in the grasp of the mind as regards generalization and principles".

But the linguistic value of Latin study lies largely in the way it brings into view the universal types of expression. It is the ordinary student's best available medium for acquiring a sense of the logic of language, the essential science of the utterance of thought. The fitting together of words in a complex Latin sentence is a far-reaching revelation to the boy whose own thinking is in a non-inflected language like ours. In its classical form the Latin is largely an artificial language, constructed and hedged about for literary uses. We know that the ordinary speech of the Roman populace, even in

the most classical period, was in many respects different from the language of Rome's literature. And notwithstanding all the cant that has been uttered about classic models, there really is a particular truth still in the linguistic judgment of the Middle Ages, that while the 'vulgar tongue' follows custom the Latin follows art.

ALLAN P. BALL

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(To be Concluded)

REVIEWS

Inscriptiones Latinae Selectae. Vol. II, pars II.
By Hermann Dessau. Berlin: Weidmann
(1906).

The present volume emphasizes the fact that the study of Latin inscriptions is entering on a new period, which is to be characterized not so much by the discovery and publication of new inscriptions as by the fuller utilization of the material already accessible. The most notable achievement in Latin epigraphy during the latter half of the nineteenth century was the publication of the *Corpus Inscriptionum Latinarum*. In that great work, the inscriptions still extant in the original have been examined, as far as possible, by experts; the discussion of the credibility of the earlier copyists, and the criticism of inscriptions preserved only in manuscript have been placed on a sound basis; and the innumerable inscriptions recorded at one time or another since the revival of learning have been brought within the compass of a single publication, provided with the necessary commentaries, arranged according to geographical units and logical sub-headings, and indexed.

Fortunately, the period of preparation of the *Corpus* coincided with a period of unprecedented archaeological activity throughout most of the countries which belonged to the Roman Empire, so that we find ourselves to-day not only better equipped for the study of the inscriptions than our predecessors, but actually in possession of a vastly greater number of the inscriptions themselves.

Epigraphists and historians are now proceeding to classify, compare, tabulate and, when feasible, to reduce to statistical form the inscriptions now at hand. The effect of all this on our conception of the Roman civilization is obvious. The lurid pages of Tacitus, the anecdotes, gossip and scandal of the capital as told by Suetonius and the Augustan Historians, the adulation of the panegyrists and the martyrologies of the Christians are to be supplemented by inscriptions illustrating the public and private life of the Romans, their religious ideas and usages, social institutions and the like, and by tables based on the inscriptions, showing the development of the road-system and the frontier de-

fences, the enrolment of provincials and barbarians in the army at different periods, the distribution of cults, the development of non-classical features in the language, the average age of marriage and average duration of life, the development of the bureaucratic system of administration, the spread of Christianity, and many such matters concerning which the literary sources either leave us in ignorance or present a picture distorted out of all proportion by their own bias and limitations. There are four classes of evidence—the literature, Pagan and Christian; the technical writers, especially the Jurists; the inscriptions; and the monumental remains—with which the future historian of the Roman Empire must be equally familiar, and which he must blend together in his reconstruction of the Roman civilization. It is in the fields of Epigraphy and Archaeology that Gibbon, if he should come to life, would find that the greatest advances have been made since his day.

Dessau's *Inscriptiones Latinae Selectae* marks a distinct step in the direction of putting Latin Inscriptions at the service of the historian. It naturally supersedes the earlier collections of similar scope, as it profits by the advances made in the *Corpus*. Its purpose is to bring together in a few volumes those Latin inscriptions which are most important by reason of their subject matter, together with some which have a purely linguistic importance. The book is intended partly for scholars dealing with Roman history, partly for use as an introduction to the subject for beginners. The text of the inscriptions is printed in ordinary type, like that in the texts of the authors in common use. The brief commentary appended to each inscription, with its discussion of difficult points and its references to the handbooks of history and antiquities, is well adapted to the needs of both classes of readers. Even those who have ready access to the *Corpus* will find Dessau's work extremely useful. The inscriptions are admirably arranged according to classes and sub-divisions, and, within the latter, according to date, so that the book is an organic whole; contiguous inscriptions throw light on one another, and it is possible to read from the beginning to the end of a volume with sustained interest. It is the raw material out of which history is made, arranged as far as possible so as to tell its own story.

When finished, the work is to be in three volumes. Vol. I appeared in 1892, Vol. II, Pars I, in 1902. The present half-volume deals with the records of burial societies and trade guilds; with servants, artisans and professional people; with the various classes of tomb inscriptions; with signatures, labels and the like found on pottery, lamps, weights, roof-tiles and other miscellaneous objects; and with such special categories as the stone cal-

endars, the curious lead tablets with magical imprecations, and the records left by the tourists who in truly modern spirit carved their names on the colossal statue of Memnon near Egyptian Thebes. It thus completes the collection of Latin inscriptions, to which are added over a hundred Greek inscriptions of special interest for Roman history. The third volume is to contain the indices, and probably supplements to the earlier volumes, as a number of interesting inscriptions in the fields which they cover have been found since their publication.

Only a few of the noteworthy things in Vol. II, Pars II, can be mentioned here, but they will perhaps suffice to suggest to those not already familiar with Latin Epigraphy the character and variety of the material, and the extraordinary way in which it brings us close to the men and women in whose honor statues were erected, or in whose memory tombstones were set up, or who themselves left records in stone or bronze of their lives and deeds and thoughts.¹

No. 7212 contains the constitution of a burial corporation of the time of Hadrian. The tombstone 7457 relates in verse how the deceased, starting in life with no possessions, by his own efforts and through his own upright character rose until he was chosen member of the local curia, and ends with an admonition to the reader to imitate his virtues. 7784 contains the letters of Hadrian and Plautina concerning the choice of a new head of the Epicurean school at Athens. The tombstone 8006, erected by a wife to her husband, has a note of tender pathos to it which is extremely touching. The Christian who erected 8257 quotes a verse of Scripture to deter others from disturbing his remains. 8379 tells considerable about life in a French town under the Empire. 8379a apparently mentions the two friends Pliny and Tacitus together. 8522 tells of a three-year-old boy who was done to death by magic arts (cf. Horace Epode V). The Greek inscriptions (8762 ff.) are full of familiar names: Pyrrhus and Philip (the latter expressing his approval of the Roman method of assimilating new citizens), Flaminius, the two Scipiones Africani, and Mummius all appear in 8762-8769. The oath of allegiance to Augustus given in 8781, and Nero's characteristic proclamation of freedom to all the dwellers in Achaea and Peloponnese (8794) must also be mentioned. But the choosing of individual inscriptions in this book for comment is fraught with a "real embarrassment of riches".

YALE UNIVERSITY

A. W. VAN BUREN

¹ With this review the reader may compare, to his great profit, a review of Bucheler's *Carmina Epigraphica*, by Prof. F. F. Abbott, in *American Journal of Philology*, 19 (1898), 86-90, and a paper by the late Professor Minton Warren, entitled *On the Contributions of the Latin Inscriptions to the Study of the Latin Language and Literature*, *Trans. Amer. Phil. Ass.*, 26 (1895), 16-27.—C. K.

CORRESPONDENCE

In your issue of January 11, 1908, you print some remarks by Professor Sihler which were published in the *Evening Post* of Sept. 7 last. Professor Sihler's remarks are on the subject of the New York Greek Club, of former years, and have interested me very much because in making them he has not only said a good word for Greek studies, but has also indulged in some personalities touching people who were at one time well known to me. But it is not what Professor Sihler has said, but what he has omitted to say, that I desire to refer to through your columns.

Professor Sihler speaks of four members of the New York Greek Club as having "stood out above all the other members". These were Professor Henry Drisler, Dr. Howard Crosby, Mr. Isaac Hall, and Mr. Charlton T. Lewis. All four were among my acquaintances. One was in particular my friend and teacher. Yet I feel that not one of the four "stood out" so prominently as a scholar as did a certain other member of the club, whom Professor Sihler must have known, though he has neglected to mention him. That other member was Charles D'Urban Morris, formerly a fellow of Oriel College, Oxford, and at the time of his death, in 1887, a professor at the Johns Hopkins University.

Professor Morris was one of the most active members of the Greek Club, to which Professor Sihler refers. Often have I heard him speak of its meetings and of the pleasure he derived from attending them. It is perhaps true that, in the earlier days of his residence in this country, when he lived in or near New York, he was a more regular attendant at the Club's meetings than he was after he had gone to live in Baltimore, but I have heard both Professor Drisler and Dr. Crosby speak enthusiastically of Professor Morris's literary taste and of his ability in translating Greek—an ability that he displayed in particular, I presume, at the time when he was able to be present at the regular Friday evening gatherings of the New York Greek Club. Nor can I think that any one of the four members mentioned by Professor Sihler would have omitted Professor Morris from a list of the chief scholars of the club.

It would be easy for me to write at length on the subject of Professor Morris's attainments, his charm of manner, his eloquence, and his personal beauty, but all this would be aside from the point, and I have already intruded too much upon your valuable space. Suffice to say that Professor Sihler, I am sure, would be in hearty accord with all that I have just said, had he been, as I had the good fortune to be, one of Professor Morris's admiring pupils.

UNION UNIVERSITY

SIDNEY G. ASHMORE

TRANSVERBALIZATION OF LATIN

I have read with interest Mr. E. Cutler Shedd's article on the Translation of Latin, but I wish to protest vigorously against the idea that what he calls "transverbalization" is either a necessary or an advisable process at any stage of Latin study. Within the limits of dignity and the postal regulations one can hardly use the adjectives which fitly characterize the English resulting from this process, as applied to almost any passage in Latin more than three words long. So far as using the process to test the pupil's knowledge of the Latin constructions is concerned, many other tests seem to me far more effective than the pupil's ability to substitute an abominable travesty on English for good Latin. But Mr. Shedd would have the boy "transverbalize" to acquire a feeling for the Latin order. I am unable to see that he is going to get any real help as to the Latin order, which really means something, by the violent wrenching into an outwardly similar order of another language, so different in its nature that when so arranged it suggests nothing but raving insanity. No, a nice appreciation of the delicate shades of meaning and emphasis in one language is never to be secured by applying the bludgeon to another. From the very start let the Latin teacher instruct his pupils to make the translation of each phrase, sentence and paragraph an exercise in English composition, getting at the thought of his Latin text to the very best of his ability and then putting the thought, the whole thought, and nothing but the thought into the very best English at his command. In that way a real pride in orderly and effective English may be awakened and such a pride is likely to be the best security a teacher will ever get that the pupil will, in the course of time, come to appreciate those qualities which gave to the Latin language its peculiar power.

W. H. JOHNSON

DENISON UNIVERSITY, Granville, Ohio.

[How to teach the art of translation to very young pupils seems still as far from solution as ever. Mr. Shedd's "transverbalization" is admittedly a process which is to be abandoned as soon as the pupil has "grasped the main grammatical principles"—which period he regards as the latter part of the Caesar year. The crucial period seems, in his mind, to lie where others put it, viz. in the first year, and in the beginning of the connected reading (Caesar). Here opinions are as wide apart as the poles; and undoubtedly success will depend very largely upon the ability as well as the temperament of the teacher. It is quite evident that Mr. Shedd's pupils find the work "more vitally interesting and more practical" than they would if he taught them in a different fashion. It is quite as evident that Pro-

fessor Johnson could produce no good effect at all from such a method—while he doubtless does make his work just as effective in a different way. So there you are! So far as the earlier stages of Latin are concerned *quot homines, tot sententiae*. —G. L.]

THE AMERICAN SCHOOL OF CLASSICAL STUDIES

Fellowships will be awarded in the American School of Classical Studies in Rome, as follows: one in Roman Classical Archaeology, with a stipend of \$600, one in Christian Archaeology, with a stipend of \$600, and two fellowships for Research, maintained by the Carnegie Institution (one in Roman Classical Archaeology and one in Roman Literature or Roman Classical Archaeology), each with a stipend of \$800.

The fellowship in Roman Classical Archaeology and that in Christian Archaeology will be awarded chiefly on the basis of competitive written examinations, although other evidences of the ability and attainments of the candidates will be considered.

The two fellowships for research at the School in Rome will be awarded to present or former members of the School, and at the discretion of the Committee on Fellowships to other candidates of special qualifications without an examination.

Application for these fellowships should be made not later than February 15, 1908.

The candidate must announce in writing his intention to offer himself for examination. This announcement must be made to the Chairman of the Committee on Fellowships, Professor James C. Egbert, Columbia University, New York City.

On application, a suitable blank will be forwarded to the candidate to be filled out and returned to the Chairman. This blank must give information in regard to the studies and attainments of the candidate.

The examinations will be held in Athens, in Rome, and in all the universities or colleges represented on the Managing Committee of the School, on Monday, Tuesday and Wednesday, March 9, 10 and 11, 1908.

Detailed information in regard to the examinations will be forwarded on request. All inquiries on the subject of the fellowships of the School in Rome should be addressed to Professor James C. Egbert, Columbia University, New York City.

All interested in effecting a permanent organization embracing all former students of the American School of Classical Studies at Rome are requested to send their names and any suggestions they may care to make to Mr. C. Densmore Curtis, 171 East 83d Street, New York. A dinner on some date in April is contemplated.

THE NEW YORK LATIN CLUB

will hold its second luncheon of the year at the Hotel Marlborough, at Thirty-sixth Street and Broadway, New York City, on February 15. Luncheon will be served promptly at noon, and will be followed by an address by

Dr. Edgar S. Shumway, of the Manual Training High School, Brooklyn, on The Sources of the Law.

All persons interested in any way are invited to be present, whether they are members of the New York Latin Club or not.

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York. Tickets for one luncheon are \$1.00, for the two remaining luncheons of the year, \$1.50. Payment may be made by mail to Mr. Hodges or at the luncheons.

It is hoped that at the third luncheon the address will be by Professor Hendrickson, who has just come to Yale from Chicago University.

On Monday afternoon, Nov. 25, 1907, Mr. George Horton, Consul General at Athens, lectured at Columbia University under the auspices of the Archaeological Institute on The Greeks of To-day.

Mr. Horton is of the opinion that the modern Greeks are in every sense true descendants of the ancient Greeks, and possess many of their characteristics, both good and bad. The persistence of the language is strong presumptive evidence of the continuity of race. It is a mistake to suppose that the modern tongue is radically different from the ancient. The syntax has been simplified, some classical words have been forgotten and others substituted, but it is remarkable how few foreign words are used by cultivated Greeks. Many that are cited as showing that Greek has deteriorated are in reality good Greek words that have come into use quite naturally. It is in fact strange to note how similar the language of the ancient lyrical poets is to modern Greek. As an instance the lecturer recited a fragment of Sappho and then indicated the few changes necessary to turn it into modern Greek.

A comparison of modern Athens with the Athens of 1821 under Turkish rule is, Mr. Horton feels, a justification of the philhellene, if one should regard only the improvements in the streets and public buildings. The Greeks themselves believe strongly that one day their empire will be rejuvenated and that Constantinople will be its seat. As a consequence of this conviction many wealthy Greeks have devoted themselves to the task of founding educational institutions to aid in regaining their educational supremacy, and also to hellenizing parts of the world formerly under their sway. A large number of Greek schools and teachers are found in all parts of Asia Minor.

The lecture was closed by a series of pictures of Greece as it is to-day, including its charitable and educational institutions, industries, etc.

Essential Latin Lessons, \$1.00

By A. W. Roberts of the Brookline Mass. High School and Prof. John D. Rolfe of the University of Penn. The experience of a college professor and practical high school man unites in a successful endeavor to solve the many perplexing problems of first year Latin. Correlation of the study of English and Latin Grammar, the frequent review lessons, presentation of the verb by tense stems, the practical working vocabulary are distinctive features.

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